

RC454  
.P974  
no.9  
1962

Library  
National Institutes of Health  
Bethesda 14, Maryland

LIBRARY

PSYCHIATRIC ABSTRACTS SERIES NO. 9

THE ISRAELI KIBBUTZ .

PSYCHIATRIC, PSYCHOLOGICAL, AND SOCIAL STUDIES WITH EMPHASIS ON  
FAMILY LIFE AND FAMILY STRUCTURE

A SURVEY OF THE LITERATURE

Prepared by

Francis D. Horigan

for

Adult Psychiatry Branch  
Clinical Investigations  
NATIONAL INSTITUTE OF MENTAL HEALTH

U. S. DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE

Public Health Service

National Institutes of Health

Bethesda 14, Md.

PSYCHIATRIC ABSTRACT SERIES

- No. 1. The psychiatric aspects of depression
- No. 2. Anorexia nervosa; a literature survey
- No. 3. Some abstracts...on dyadic friendships
- No. 4. Psychiatric studies on adrenocortical steroids
- No. 5. Emotional aspects of temporal lobe epilepsy
- No. 6. Brain, behavior, and the adrenal medulla
- No. 7. Brain, behavior, and the thyroid
- No. 8. Cross-cultural aspects of schizophrenia
- No. 9. The Israeli kibbutz: Psychiatric, psychological and social studies

## Introduction

### PSYCHIATRIC, PSYCHOLOGICAL, AND SOCIAL STUDIES WITH EMPHASIS ON FAMILY LIFE AND FAMILY STRUCTURE

The following bibliography traces the history of Jewish agrarian collective settlements in Palestine (and later Israel) from the first abortive attempts at revolution against the Czarist regime (1904-10) in Russia to the establishment of the present-day kibbutz as a result of Nazi persecution of Jews in the World War II era.

Both of these migrations imbued the youth of the respective generations with the ideals of national rebirth and social reform. Only groups of young energetic idealists, economically poor and wholly without agricultural experience, could have occupied and made fertile this desolate and barren "homeland." The kibbutz had its greatest growth and expansion between the pre-World War II beginnings of Hitlerian persecutions and the acquisition of statehood by Israel. With the emergence of statehood, further development of the kibbutz came to a standstill.

By and large, the need for an assessment or evaluation of these communities is acute but, at the same time, extremely difficult because, more than often, research becomes biased by sympathetic or antagonistic attitudes on the part of the investigator. The question arises: "What future is in store for the Israeli collectives?" Interested people, both within and outside of the collectives, wonder whether they will progress, decline, or essentially change. Psychiatrists, psychologists and sociologists should now investigate and study the kibbutz. It is an established workshop for environmental, cultural, and ethnological investigation, educational research, and studies involving behavior, personality, emotions and family life: "What can be studied today may not be available tomorrow."

Bibliographic data are given for exactly 100 contributions from both book and journal literature, one-half of which are abstracted. Arrangement is alphabetical by author for both the abstracts and titles-only sections. Subject and author indices together with a glossary of Hebrew terms are provided to facilitate the use of this compilation.

Francis D. Horigan

(May 1962)

RC454

.P974

no.9

1962

Glossary of Hebrew Terms Used in the Following Compilation

<u>Aliyah</u> .....	Second wave of Jewish immigration into Palestine (1906-10).
<u>Bachur</u> .....	Kibbutz equivalent of husband.
<u>Bachura</u> .....	Kibbutz equivalent of wife.
<u>Bet Yeladim</u> .....	Children's house.
<u>Chalutz</u> .....	Field-worker.
<u>Chaver</u> .....	(Literally friend.") Brother-in-arms. Used for members of the same group. Very often extended to members of the workers' society.
<u>Chaverim</u> .....	Plural of chaver.
<u>Chevion</u> .....	A primary cultural ideology in the kibbutz.
<u>Chinuch meshutaf</u> ....	Collective education.
<u>Diaspora</u> .....	Term applied to those Jews scattered throughout the Old World after the Exile.
<u>Essenes</u> .....	Biblical Jew who dwelt in collective settlements.
<u>Galut</u> .....	Exile.
<u>Gedud Ha'avoda</u> .....	Labor battalion of the third immigration.
<u>Hakibbutz Hameuhad</u> ..	Zionist union and recognition of collectives.
<u>Heder Ochel</u> .....	Communal dining hall; a social, cultural, political and assembly center.
<u>Histadrut</u> .....	Jewish Labor Organization in Palestine.
<u>Hora</u> .....	Traditional dance of Jewish Youth Movement.
<u>Thud Hakvutzot vehakibbutzim</u>	Association founded in 1951 uniting the collectives, Kibbutz and Kvutzot, which lean toward the Israel Labor Federation and the Mapai.
<u>Kfarim shitufyim</u> ....	Cooperative villages.





Kibbutz.....Group of settlers. Cf. Kvutza. Designates a settlement as well.

Kibbutzim.....Plural of kibbutz. A number of groups of settlers or settlements.

Kibbutznik.....Member of a collective group of settlers.

Kibbutznikim.....Plural of kibbutznik.

Kolkhauz.....A Russian totalitarian group of enforced collective living as adverse to voluntary collectivism in the kibbutz.

Kvutza.....A loose synonym for kibbutz -- originally used for smaller groups of settlers (100-200).

Kvutzot.....Plural of kvutza -- loosely synonymous with kibbutzim.

Mapai.....Jewish Labor party.

Mehutanim.....(Literally "in-laws.") One large family.

Metapelet.....Children's nurse, but with higher status and greater responsibility than a similar position in our society. The metapelet is not employed by the parents but by the collective.

Metaplot.....Plural of metapelet. All the guiding and supervisory personnel for the infant and child kibbutznik is in the hands of these well-trained female nurses.

Moshav.....Smallholders' settlement whose members belong to the labor organization and do not use hired labor except in seasonal stress and other pressure. This type of settlement is based on free enterprise and combines individualistic and cooperative features.

Moshavim.....Plural of moshav.

Moshav shitufi.....Synonymous with moshav, but has increased use of cooperative methods taken over from communal settlements, at the same time preserving private enterprise.





Pashutnik.....(Literally "simpleton.") A non-sophisticated person uninterested in intellectual pursuits.

Romny group.....Early cooperatives comprising young Jewish people from Russia.

Sabras.....Sons and daughters of the vatikim -- native born Israeli.

Shtetl.....The dominant pattern in Eastern European Jewish culture persistent through the early 20th century, whether manifested in the urban-Ghetto, the Jewish neighborhood of a town, or the predominantly Jewish town. The immigrant Jewish pioneers in Palestine were dedicated to the rejection of these Eastern European Jewish cultural patterns.

Vatikim.....Veteran settlers.

Yishuv.....Basic pre-state population in Israel, predominantly European.



Bentwich, Norman

The collective settlements of Israel

in A NEW WAY OF LIFE. London: Shindler and Golomb, 1949.  
146 pp. (Abst. p. 8-27)

Traces collective settlements in Israel back to biblical times. These settlements can trace succession from a small branch of the Jewish people, the sect of the Essenes who dwelt in collective communities. In the latter part of the 19th century, the early Zionists looked to Palestine as a place where a just social order should be created. However, the earliest agricultural settlements of the Jews in Palestine were ordered otherwise. They were villages of individual farmers who employed Arab labor for the rough work in the fields, and who aspired to acquire as their private property the land which had been leased to them by the Zionists.

The second wave of immigration (Aliyah as it is known in Hebrew), came from Eastern Europe in the early years of the present century. The pre-World War I settlers had another and vastly different outlook. It included groups of young people who were inspired with the double ideal, to return (a) to productive work by cultivation of the soil, and (b) to the life of the community in which all is shared for the common good.

One striking feature of the Jewish communal settlements, in comparison with Russian settlements of the kolkhauz type, was that the kibbutz has always been a voluntary group, while the kolkhauz form was always an enforced settlement on the peasant by a resolute government. While the two are alike in adopting fully the collective principle, the Palestinian kibbutz has rejected the totalitarian idea, and hitherto has been opposed to any attempt to introduce political communism. Little by little, as the Palestinian form of kibbutz prospered and was found to be a medium which could train the young immigrant and give him contentment, the idea spread. It received its greatest expansion after Hitler's persecution threatened with doom the Jewish youth of Germany and Austria, and led to a special youth immigration to Palestine.



It was not to be expected that young men and women, coming from urban homes and professional and commercial families of Germany, would favor this unrestricted communal life. This factor, however, played no significant role. The young generation yearned for a complete change of life, mandated by a return to the soil, a concern for the common well-being, a relinquishing of the bourgeois standard of money for the principle of sharing, even the family, for the community. European youth were happy in this collective environment. They found in it satisfaction of mind and soul. As they grew older, they formed with Palestinians new collective groups. So the most popular form of settlement in the second decade from 1930-1940 was the collective, not the cooperative. The kibbutz, and not the kvutza, its offshoot, were multiplied. From a few thousand members, their numbers increased to 50,000 by the outbreak of World War II.

There is a considerable amount of hardship in the life of the collective community. The kibbutz, however, is an apt instrument both for rescue of young people, uprooted from their homes and seeking a new life, and for productivity of a new land which has long been derelict. Almost all members of the kibbutz do their measure of service without pressure. Experience has not justified the objection that the individual has no incentive to work and will therefore be lazy. By and large, the greater majority of those who enter on a collective life are able to realize their self in the community. Among the hardships in the collective settlement, we can mention: (1) the lack of privacy at meals and after work; (2) the constant intimate contact with a small society; (3) the absence of opportunity for loneliness.

The kibbutz also has its good points: (a) the equality of the sexes; (b) the freedom from class struggle; (c) the recognition of the person with talent whether it be music, literature, drama, or the arts; (d) the educational system; (e) the abstinence from political activity, especially on petty problems; (f) the spirit of cooperation and self-sacrifice.





Diamond, Stanley

Kibbutz and Shtetl: The history of an idea  
SOCIAL PROBLEMS 5:68-79 (Fall 1957)

States that during the period 1948-53, five American social scientists, working quite independently of each other as fellows of the American Social Science Research Council, conducted field studies on the Israeli kibbutzal system. Each of these investigators, the only professionally trained Western observers who have studied the Israeli collective system, spent from 1-2 years in the kibbutz getting concrete experience. Dr. Diamond points out that it is possible for the observer, through actual participation in the everyday pattern of kibbutz life, to become emotionally involved through identification with or reaction against the community. Too, it is not easy for Jews to study Jews, for the spontaneous response of Jews is to defend Jews, especially at a time when so much Jewish history is being enacted. The author points out that the study must have a "normative" approach, that is, by studying it not merely as it is or how it came to be what it is in reality, but by examining the viability, general applicability, and the creative potential of its structure. To do less would be to impugn the essential dignity of the kibbutz as a society and to ignore its special claims.

The specific principles and ideological relationships which constitute the kibbutz can be properly understood only with reference to the Eastern European Jewish background of the Vatikim, the veteran settlers. It is against the backdrop of the Vatikim that Dr. Diamond discusses the Shtetl, the dominant patterns in Eastern European Jewish culture, persistent thru the late 19th and early 20th century, whether manifested in the urban Ghetto, the Jewish neighborhood of a town, or the predominantly Jewish town. The Vatikim, the immigrant Jewish pioneers in Palestine, were dedicated to the rejection of these Eastern European Jewish cultural patterns.





Diamond, Stanley  
The kibbutz: Utopia in crisis  
 DISSENT 5:132-40 (Fall 1957)

Comments on the anthropological study "Venture into Utopia," by Dr. Milford Spiro. Dr. Diamond regards the kibbutz as a collective settlement which has both the quintessence of the Labor Zionist revolt and an anchor of the emerging state structure. The radically collectivized form of the kibbutz can be understood as a necessary adaptation to the tasks of pioneering a dangerous and desolate land with little capital and less experience. Over and above this utilitarian value, however, was an over-reaction of the pioneer settlers against the petty "bourgeois" Jewish life in Eastern Europe. The rejection of the nuclear family unit, the compulsory quasi-religious idealization of manual labor, the contempt for urban life, the search for a new collective identity seen in, above all, the conception of the Jews of themselves as parasites, whose very natures has to be cleansed and whose destiny it was to create a new generation of Sabras as superior but "normalized men," were motivations symptomatic of a romantic and cultist rebellion. Dr. Diamond points out that the kibbutz was not a rationally planned society whose facade needed but a little refurbishing in order to reveal the layout of the future but was, in fact, a highly specialized society, satisfying the historically created needs both objectively and subjectively, of a Jewish generation in transition from the Shtetl. He goes further and states: "Let the enthusiasts beware. Communal dining halls (Heder Ochel), collective methods of rearing children, the banishment of money, etcetera, have little or no relevance to realistic definitions or imperatives of socialism. Nor is there any necessary connection between the categories of bourgeois and private or collective and socialist in the sense that most Kibbutznikim make these correlations."

Dr. Diamond further states that kibbutz meanings, institutions, values, and achievements are unique; they arose in a peculiar and unprecedented historic context and they cannot be generalized beyond it. This is certainly the reason why the kibbutzim have failed to attract new immigrants in significant numbers, whether of Eastern or Western origin.



But it is also the reason why kibbutz members were characterized as culture heroes by the Yishuv. The kibbutz pioneers acted out what most of the early Zionist settlers identified with or felt but, for one reason or another, were incapable of doing.

Again referring to Spiro, the author claims that he inadvertently reveals the basic contradiction in an agrarian commune, "an island in a (predominantly) capitalistic sea" with a restricted membership, which is dependent for its very existence on non-specialist sources of support, yet poses as the spearhead of revolutionary social change in Israel. Dr. Diamond points out aspects of the external crises in the kibbutz that might be pursued in the present study but sums them up in the words of the manager of a commercial bank in Jerusalem that had made considerable loans to the collectives: "Kibbutz socialism is the kind we capitalists like:" the average kibbutznik simply exchanges labor for services while in residence.

Perhaps the crisis of the kibbutz can best be described by what Spiro calls "the problem of women." The dissatisfaction of the women poses questions concerning fundamental kibbutz assumptions and institutions. When a member leaves the collective, it is usually the opinion of the wife that proves decisive. Involved is the entire network of communal dining hall, communal child care, minimal privacy, and truncated family life, through which the women have not found the emancipation they envisioned. They have become domestically specialized on a community-wide basis, while losing the more diversified skills that a woman usually develops. Above all, perhaps, they miss the emotional interaction and fulfilling sense of responsibility connected with the rearing of their own children. The survival of the kibbutz, according to Spiro, depends upon the degree to which the Sabras are motivated to maintain its structure rather than to merely accept its values. By and large, Dr. Diamond does not place the same emphasis on Sabra motivation as does Spiro. What is of most importance to the Sabra is the type of personality structure emerging from the collective method of child rearing. All things considered, the kibbutz, as both institution and idea, is in deep and permanent crisis.





Faigin, Helen

Social behavior of young children in the kibbutz

JOURNAL OF ABNORMAL AND SOCIAL PSYCHOLOGY 56:117-29  
(1958)

Presents an exploratory study of the social development of children of toddler age growing up in kibbutzim. Since these children live together in groups practically from birth, the setting is propitious for studying the extent and limits of social interaction among very young people. A secondary point of emphasis is the role of the metaplet (children's caretaker) and her relationship with children. This case-report consists of three groups of children taken from each of 2 kibbutzim. The children ranged from 19-38 months at the beginning of the study, and were observed for a period of six months. Each child was individually observed, and the group observed as a whole. Discussions were also held with the metaplot and educators.

Differences in the behavior of the children from the 2 kibbutzim were observed and were manifest for the most part in the youngest groups. For didactic purposes, the two kibbutzim are divided in terms of the greater degree of deliberate educational stimulation and the more structured setting of Kibbutz S as compared with the greater freedom allowed in Kibbutz M. The children in the youngest group in Kibbutz S showed more dependency responses toward adults, whereas the children in Kibbutz M tended to suck their thumbs more often and to cry more frequently. The youngest children in Kibbutz S seemed to develop at a faster rate in terms of environmental awareness, acquisition of speech habits and vocabulary. These differences tended to level off as the children grew older. The children from Kibbutz S tended to verbalize group identification and being "big" more than children from Kibbutz M. No differences were noted in other behavior motivations except that in Kibbutz S the children in the oldest group had higher instrumental dependency than children in Kibbutz M. In studying the relations between these children, there is a strong group identification, more frequent use of the terms "we" and "ours" as against "theirs." Competition exists between groups rather than within groups. There is not a very high degree of social participation among the children, especially in the





youngest groups, but the children always play in the presence of others, and the absence of any one particular child is always noted by the other children. The children tend to control each other's behavior. There is a tendency to conformity to group standards. Problems of discipline are negligible. Treatment of sex play and masturbation is very permissive. Toilet training and eating habits seem to be learned with a minimum of conflict.

There are wide differences among the children in the frequency of aggressive responses. The frequency of dependent responses is significantly higher than is the frequency of aggressive responses. Children tend to be more aggressive than affectionate, especially in the youngest groups.

The results of this study indicate that group identification, sharing and group control of individual behavior can be learned by very young children under conditions of group living. Caution is in order in generalizing from these results. This is due to the lack of comparative data on similar age children growing in private families.

005

Frankenstein, C.

Darkhei hahistaklut b'hanikhei aliyat hanoar  
Observation of pupils of the youth immigration  
M'GAMOT 1:26-50 (1949-50)

States that while observation of children is an art, nevertheless it must be learned. There are a number of types of observers: the extrovert and the introvert, the intellectual and the empirical type, and different motives for observing: subjective, mainly unconscious (to control, to find satisfaction or substitution), or objective (searching, psychotherapeutic, educating). The educator of a young immigration group has only to observe the individual on the background of his group, to know his biography, and to pass the more difficult cases to a trained psychologist. The essential task is to teach the educator how to observe his pupil in his group and how to record his observations.



Calls attention to the unique system of education which has been developed in the kibbutz: children live in children's homes from birth on, while making a strong emotional daily contact with their parents. The children are raised in groups: infants, toddlers, kindergarten, grade school and high school. However, there are no set designations for these stages. Through endless devotion and dedication of many metaplot, health standards have been raised so high that the infant mortality in the kibbutz as of today is lower than any other place in the world. Of late years, much has been done and much is being done toward turning the children's house into a home which is warm and open both for the child and his parents.

As regards the emotional life of the infant and child, during the first year of life the child is mainly in charge of its mother, and a strong emotional bond is developed between mother and child. At this stage the metaplot is of secondary importance. Aside from seeing to the cleanliness of the house and taking care of equipment, she carries out observations on each child and gives guidance to mothers who need it because of lack of experience or other reasons. From the second year, the child is mainly in charge of the metaplot. He is with his parents in their room for about two hours daily. Each metapelet assumes responsibility for 4-6 children. She sees to the satisfaction of their physical and emotional needs, and serves as an additional mother figure, an object of love and identification. The training of instinctual drives and habit formation is in the hands of the metapelet. She is the one who makes the demands on the child; the parents hardly participate in the process. Such simultaneous relations of the child to his family members on the one hand and to his metapelet on the other, are bound to bring about changes in the formation of the Oedipus complex, in the direction of freeing it from a characteristic burden of conflicts. The concept of "separation from the mother" is inapplicable to conditions in the kibbutz. The life of young children in the kibbutz should not be compared to life in a foster home or an institution away from the parents. By and large, there is a great deal of oppor-



tunity for intimate relationships between parents and child in the kibbutz.

Doubts are raised as to the advisability of the multiple emotional bond and its effect on the integrity of the child's personality, a possible impoverishment of his emotional life, and the development of a flat personality, incapable of forming deep emotional attachments. Also discussed is the question as to whether the constant shifting from one emotional and mental climate to the other -- an intimate, permissive atmosphere in the parents' room and a matter-of-fact, demanding atmosphere within the children's home, -- might not result in the formation of conflicting areas and contradictions within the child's personality.

Experience seems to answer these doubts. Over 2,000 youngsters have graduated from kibbutz high schools, and have grown into maturity. They exhibit a wholesome personality, with excellent adaptive capacity; their personalities vary over a wide range of intellectual, artistic and emotional types. This same experience has found the youth in the kibbutz to be stable and well balanced, cooperative, courageous, and devoid of envy and aggression.

There are, of course, disturbed and neurotic children within the kibbutz. A study carried out on a population of 1,800 children between the ages of 7 and 12 revealed 5-6% of these children to be disturbed to the extent that they could not adjust to the regular framework of educational requirements. The author has made a survey of children within this age framework. He found that, for the most part, the etiologic factor of this neurotic syndrome was the relationship with the parents. Only a small minority of these disturbances could be traced to the system of collective education.

Golan, Shmuel  
Collective education in the kibbutz  
PSYCHIATRY 22:167-77 (May 1959)

Describes the kibbutz movement as a unique social experiment which began 40 or 50 years ago in Palestine -- Israel today -- and has since grown tremendously. In a kibbutz all property is shared; all work to be done





is decided upon by a rotating Labor Arrangement Committee. The social problems of production and distribution are thus met in a manner essentially different from that in capitalistic societies, and, correspondingly, many social and cultural forms have been created which differ from the customary ones. The kibbutz founders came from various countries with the ideal of creating a new society based upon equality and justice, a society which would be responsible for the economic, social, cultural, and psychological welfare of each of its members. In Israel today, there are some 200 kibbutzim with a total population of 100,000. Thousands of children born in kibbutzim have grown to maturity and have become the parents of a second generation of kibbutz children. All of these have been brought up in a system of collective education which is consistent with the social structure and ideals of the kibbutz.

Collective education modifies the father's position in the family by creating a strong bond between him and his children, especially in their early years. In the private family, the young child grows up mainly in the company of his mother, the father being away at work. In the kibbutz, on the other hand, both the mother and the father participate equally in the tasks of parenthood. The significant result is that the children are very much attached to their fathers and sometimes obviously prefer them to their mothers. The father is no longer an authoritative figure to be feared, but an intimate friend who plays with the child, goes on walks with him, and fondles him. In cases where the mother represents a negative influence on the child, the closeness of the father and his availability as a positive object of attachment may serve to counter-balance this development. This reduces the chances of the arousal of jealousy and accentuates their joint belongingness to the child.

008

Gruneberg, Richard

Education in the kibbutz

in A NEW WAY OF LIFE. London: Shindler and Golomb, 1949. 146 pp. (Abst. 81-89)

Kibbutz education has two objectives: it strives to make the young a part of the communal life, inculcating the communal way into the child's philosophy from his earliest days. Besides this formation of habits and





emotional ties, the second objective is to provide the child with the intellectual tools to form his own opinions. Teachers, parents, the entire community are convinced that the better and fuller the education, the more apt are the children to carry out their life's work. Too, government financial aid to education is scanty in Israel; the entire educational program for the kibbutz is self-sustaining. Hence, the community can build up its own educational system according to its desires and convictions. No payment, no extra work, or no obligation is demanded from any kibbutz member, for educational fees for his children. Education is strictly a community effort in the kibbutz.

Besides these organizational efforts, there is the unconscious educational effect of the human relations within the kibbutz. The child learns to appreciate and honor manual work and useful occupation and, during his formative years, learns to love home and homeland. The end of the educational career is not a final exam or a document, but a full partnership in the kibbutz.

Hartog, Anna E.

The kibbutz as an economic unit

JEWISH COMMUNAL SETTLEMENTS IN PALESTINE 3:21-30  
(Fall 1945)

Considers the role which the "General Federation of Jewish Labor in Palestine" plays in the economic structure of the kibbutz. This organization, generally referred to as the Histadrut, is unique in that it has penetrated into almost all spheres of Palestinian life. It not only performs the duties and functions of a trade union but also promotes and develops agricultural settlements, housing, labor immigration, and industrial training. Some 28,600 members of the kibbutzim exercise an influence far outweighing their numerical strength. This is a fact, since many of the most effective leaders of the Federation are themselves members of the kibbutzim. Too, the Federation, as a socialist organization, takes great pride in the kibbutzim as one of the most successful of the many socialist experiments it has initiated in Palestine.

The agricultural commodities turned out by the communal settlements are noted for their excellent quality. By pioneering and experimenting in agriculture and industry, the settlers have shown that communal life, far



from stifling the spirit of enterprise, may even encourage and strengthen it. They have not established what might be called an excellent economy. There are many problems which must be solved. Economic efficiency can certainly be increased in many respects. The disproportionately high cost of child care, the housing shortage, and the heavy debt burden are but a few of the problems which demand a solution.

The success of the communal settlements cannot be measured by economic standards only. The kibbutz has never been a closed sect. From the beginning, the pioneers conceived it as being an instrument for absorbing the greatest possible number of Jewish immigrants. In this respect the collectives have been most successful although at times at the cost of economic drawbacks and personal sacrifices. The kibbutz was never a Utopian scheme. It sprang forth from the urgent needs of thousands of young Jewish men and women, who, unable to forget the long series of persecutions and discriminations to which their people and they themselves had been exposed for centuries, came from all corners of the earth to rebuild the Holy Land as a home for the Jewish people and to set up a society based on justice for all.

Hartog, Anna E.

The kibbutz as a social unit

JEWISH COMMUNAL SETTLEMENTS IN PALESTINE 3:10-20  
(Fall 1945)

Points out that the permanent population of each kibbutz consists of working members, their children, and elderly parents. The large majority of kibbutzim ranges between 100 and 400 in permanent population. Its government is exceedingly democratic: Supreme authority is vested in the General Assembly, a gathering of all members of the settlement. The General Assembly meets frequently and decides all important issues. Committee members have no special privileges and take their full share of daily kibbutz duties. An exception, however, is made for those who are engaged in full-time administrative work.

All able-bodied men, women and older children of working age in the kibbutz work and, as far as possible, engage in manual labor. Workers are assigned duties weekly by the labor organizer. Everyone takes turns at





household and service tasks, such as kitchen work and waiting on tables. During the slack season, some of the workers take jobs outside the kibbutz and the wage they earn, as well as the regular income from the communal farm and other communal enterprises, go into a common purse controlled by all members of the settlement.

The principal feature of the kibbutz is the complete absence of private property inasmuch as all goods and services are owned collectively. In the beginning even clothes were regarded as common property. However, the kibbutzim have realized that clothes are an element of personal taste. Now only working clothes are communal property, and this regulation varies from kibbutz to kibbutz. Styles are all very similar in spite of individual variation. Another regulation in these settlements provides against the use of money, and members can have no pocket money or savings. A member who receives presents, including money, turns these in. If the member needs money to travel on private affairs, he must apply to the kibbutz treasurer; members are extremely modest in these requests.

A typical kibbutz consists of the following essential buildings: living quarters and bathrooms; common dining room, kitchens, and laundries; children's house, kindergarten school; dispensary, library, office; cowsheds, dairy, chicken runs, stables, and tractor sheds; storeroom for produce and, in the larger villages, industrial workshops.

The members of the kibbutzim realize that the education of their children is of utmost importance, since the ultimate success of the kibbutz depends on the second or third generation. It is therefore essential that the children be trained at an early age for responsible and democratic citizenship in a society based on labor and coordination.





Infield, Henrik

The daily work schedule in the kvutza  
in COOPERATIVE LIVING IN PALESTINE. New York: Dryden,  
1944. 187 pp. (Abst. p. 35, 52-55)

Emphasizes the role played by "work" in the functioning of the kvutza. This type settlement is an example of comprehensive cooperation, a producer's cooperative which practices cooperation in processing, marketing and consumption. Here work is the governing principle; the kvutznik considers himself primarily a worker. Everyone's status depends on the kind and the amount of work he does. A member who fails to put in a day's work is subject to expulsion. Work is the cement which holds the group together in the rebuilding of the Homeland.

The day begins, as in the Jewish calendar, at night-fall of the previous day. At this time the workers consult the schedule of assignments posted at the entrance to the communal dining hall. Those assigned to domestic service or stable duty must rise early (4 a.m.). They make their toilet in a communal lavatory, and then go about their work. Those who work far from their living quarters take their breakfast and sometimes lunch with them. The rest go about their tasks and eat breakfast in the dining hall. The breakfast period consumes 30 minutes. Work is then resumed until lunch time (11:30 a.m.). This time the intermission is for 2-3 hours in summer and one hour in winter. The lunch period is a time of rest and is used according to individual taste. At 2 p.m. everyone goes back to work. With the exception of a tea break at 4 p.m., the day's work ends at 7 p.m. After dinner each member is allowed to do as he pleases. Bedtime is 11 p.m.

The following statistical distribution for a working day is calculated on the average membership of 1936-37:

"7.6 members work in the fields, 9.6 in the cowsheds, 6.9 in poultry, 5.9 in plantation, 40.0 in service and communal institutions, 10 are sent as farm workers outside the village, 6.0 work in other branches, and 14.0 are on holiday (excluding Saturdays)."



Typical figures are given for Kvutza Daganiya A for 1935-36: "Productive work (47%), domestic service (27%), and a remainder of (26%).

Relatively few working days are lost for purely personal reasons.

012

Irvine, Elizabeth E.

Observations on the aims and methods of child rearing in communal settlements in Israel

HUMAN RELATIONS 5:247-75 (#-3, 1952)

Calls attention to the emphasis placed on the family as the only satisfactory environment for an infant, and the basic importance of an undisturbed mother-child relationship during the first few years of life. This concept has been held in England and other countries, especially during the past two decades. During this same period an awareness has become manifest of the existence in Israel of a number of communities in which this family relationship has become considerably modified and where, in particular, children have been brought up from birth not in the family, but in groups, and not by the parents, but by professionals. At first sight, this mode of living raises a number of questions as to whether the institution of the family is inherent in the basic needs of human nature, or whether it is the means by which a community has been molded to raise its children. Dr. Irvine points out that other communities have found other means more expedient. A more intimate association with the communal settlements in Israel shows that the place of the parent has by no means been abolished, though the parental functions have been considerably modified to correspond to the social structure. Hence, it is of interest to study the way in which this redistribution of functions, as concerns the reduction and concentration of the child's daily contact with the mother from the earliest weeks, will affect the relationship with his parents and his social and emotional development.

The kibbutz is the designation for a communal settlement. This type settlement has two distinguishing characteristics: (1) the complete absence of money in the internal economy of the community, which



supplies all members with the components of whatever standard of living it can afford and demands from them 8 to 9 hours of work daily at allotted tasks and (2) the fact that the family is not the unit of living. That is to say, the parents live together, sharing a bed-living room but eating in a communal dining hall. Each child belongs to a group of children of his own age, with whom he eats, sleeps, learns and plays.

The distinctive values of these communities include devotion to the laying of the agricultural foundations of the Jewish National Home in Israel; the creation and maintenance in each kibbutz of a classless society, with equality of manual and intellectual workers, and of men and women; the creation of an intellectual peasantry; the high estimation of manual work; and the subordination of the individual to the community.

Kafman, Mordecai

Inquiry into the behavior of 403 kibbutz children  
(in Hebrew)

OPHAKIM (Tel Aviv) 39:339-67 (1957)

Records a behavioristic survey of the entire child population (403) of 3 kibbutzim between the ages of 1 to  $12\frac{1}{2}$ . The author shows that there can be no comparative assessment of behavior problems among children reared in the kibbutz and those raised in the conventional family environment. All cases are manifested in the kibbutz assay, whereas the same problems in the family structure, especially those pertaining to the very young child, tend to be covered up within the family structure.

The survey indicates that 6% of the total child population aged 7 to  $12\frac{1}{2}$ , reveals behavioristic disturbances. Dr. Kafman considers such developmental difficulties as thumb-sucking, enuresis, temper tantrums, and unrestrained aggression. It further states that 24% of children aged  $2\frac{1}{2}$  to 6, 12% aged 5 to 6, 7% aged 7 to  $12\frac{1}{2}$ , and 3% aged 11 to  $12\frac{1}{2}$ , show these incidences of enuresis. The incidence of thumb-sucking is 43% from age 3 to 6 and becomes negligible only after the child reaches 9 years of age. Temper tantrums occur in 13% of





children up to age 6, and 6% from age 7 to  $12\frac{1}{2}$ . The incidence of unrestrained aggression is 16% to age 6, and 6% from age 6 to  $12\frac{1}{2}$ . The percentages of pavor nocturnus, anal difficulties, eating problems and stuttering are all low in the kibbutz.

014

Karpe, Richard

Behavior research in collective settlements in Israel

AMERICAN JOURNAL OF ORTHOPSYCHIATRY 28: 547-48 (July 1958)

Discusses a spontaneous social experiment which is being carried out in Israel. Some 80,000 people from a general population of 1,900,000 live in communal settlements with a completely group-oriented approach to problems of work, property and education. The upbringing of children is considered the responsibility of the entire membership of the settlement. The author states that objective evaluation and assessment of these communities is especially difficult because research often will be biased by sympathetic or antagonistic attitudes on the part of the investigator. The need for research is acute. The development of the collectives which were important during the pioneering stage has come to a standstill since the acquisition of statehood by Israel. Interested people, both inside and outside of the settlements, wonder about the future development of the settlements. Will they progress, decline, or essentially change? What can be studied today may not be available tomorrow. While visiting Israel in 1955, the author made inquiry among Israel's collective education leaders as to how American scientists could cooperate with them. This inquiry was acknowledged by the Israeli Institute for Research in Collective Education, which has formulated seven categories of outside help: (1) advice in determining research programs; (2) methodological guidance; (3) visits from research workers; (4) special arrangements for training their scientific workers in the U.S.; (5) technical aid, such as supplies of testing and laboratory experimental equipment, professional literature, and audio-visual training equipment; (6) financial aid for widening the scope of their effort; (7) help with translation of and publication in English of the results of this investigation.



Katzenstein, B.

D'rakhim hadashot l'hityaatsut psikhologit b'yahas  
liladim k'shei hahinukh.

New methods for psychological guidance in the management of difficult children

URIM 7:96-100 (1949)

Presents a number of conclusions which have been drawn by the author after having spent some time in the kibbutz as an observer. Dr. Katzenstein especially stresses certain psychoeducational problems in the management of difficult children and states: (1) No attempt to solve behavioral problems should be based exclusively on one psychological approach. (2) Proper guidance for the difficult child should lend itself to a multiplicity of methods of attack. (3) It is impossible to trace these difficulties to any particular environment; conflicts may appear in the best of environments. (4) A good case history and a knowledge of the child's development are the essential factors on which his future education should be based. A number of examples are given from the "common education" in the kibbutz.

Lader, Lawrence

The road from Buchenwald

NEW REPUBLIC 119:16-19 (Sept. 20, 1948)

Recapitulates the manner in which 100 survivors of Buchenwald and other German prison camps have banded together and are now planting a new world in the soil of Israel. These former internees are now living in the fulfillment of a dream. After liberation, these German-Jews decided to start their own kibbutz. Their main difficulty in this respect was first they had no idea how to get to Palestine and, once there, how they might obtain permission to enter the country. Through the intervention of Rabbi Marcus, an American chaplain, most of the Buchenwald refugees were given permission for entry into Palestine. Mr. Lader goes into particular detail concerning the difficulty of mass transportation to Palestine of more than 1,000 refugee Jews. This mass exodus was in the hands of the Jewish Agency and was carried out, sometimes via the underground, at other times jam-packed in the hold of a ship, and again, disguised in the uniforms of armed nationals of other countries.



The members of Kibbutz Buchenwald are not only building their own community but they are opening up a new frontier for a new state. In their passionate love for the soil, they are peasants but they are also intellectuals, translating agrarian socialism into reality. They are creating a culture as new as the latest atomic tests and as permanent as the soil they are rooted in.

It is possible to see this new culture ferment and take shape any evening in the kibbutz. The elder kibbutzim constitute a well rounded cultural group, interested in literature and music. They seem to enjoy staccatoed triumphant songs of Israel and slow Slavonic songs. Every evening there is community singing, after which the younger couples dance the Hora, the traditional dance of the Jewish Youth Movement. Members of the kibbutz feel that they can enjoy themselves at this time for they have traversed an arduous road in the past 6 years.

Lucas, Esther

Family life in the kibbutz

in A NEW WAY OF LIFE. London: Shindler and Golomb, 1949.  
146 pp. (Abst. 54-66)

Points out that equality of opportunity for man and woman in all spheres of endeavor in Palestinian collective settlements has in no way militated against the conventional family life. The social set-up which frees the woman from the slavery of household chores has, at the same time, accepted the woman as wife and mother according to the traditional Jewish beliefs. True, in the early days of the collective settlements, during experimental trials and errors, the youth of the settlers and their eagerness to emancipate themselves from their former way of life in the Diaspora sometimes led them into excesses: marriage ceremonies were often dispensed with, responsibility for having children was not always accepted, and parental respect was sometimes scorned. Today, however, marital life is regarded as a serious undertaking, promiscuity is frowned upon, children, although reared together, belong to their parents as in any other society, and the family remains the hub around which communal living revolves. Too, in every kibbutz, there is a committee for the care of parents, who may live in or outside





the community. Ofttimes money is sent abroad from the kibbutz to take care of parents who live outside of Israel.

The chief difference between family life in the home and life in the kibbutz is the method of rearing children. In the home the child is under the care of its natural mother, while in the kibbutz he is under the supervision of trained personnel. The *raison d'etre* behind this idea of placing children in nurseries is that the children enjoy educational advantages and, at the same time, it gives the parents a minimum of work outside their regular 8 or 9 hour day. Since the nurse gets the child up in the morning, the parents may report to work without first having to dress and feed their children. Children are in school or recreation until they are bathed, dressed, and fed and ready to spend the remainder of their waking hours with their parents.

When the young people of the kibbutz reach marriageable age, their choice of partner is not determined by any economic factors, since the husband is not responsible for the support of his wife financially. Neither does the question of a dowry have any significance. The kibbutz member about to marry is not influenced by income, or career, or prospects of employment. Neither does he have to set up a home. All that is important is that the couple have a personal relationship and a desire to live their lives together. Long engagements are not necessary, and marriage has the chance to be based on love.

018

Mohr, George J.

A discussion on behavior research in collectives in Israel

AMERICAN JOURNAL OF ORTHOPSYCHIATRY 28:584-86 (1958)

Comments on the observation that in social and interpersonal responsiveness, the kibbutz-reared child is somewhat retarded as compared with the non-kibbutz reared infant. This retardation, however, is not observed in children 9 to 11 years of age. Rabin, on the other hand, notes that there is some evidence that ego and intellectual factors are concerned, in that kibbutz-reared children race ahead of a non-collective control group. The differences are statistically significant but not great. One might readily infer that child care offered the child in the kibbutz is



better attuned after his infancy to his need than was true at an earlier time. The visitor in the kibbutz receives the impression that the infant is much more on his own, for longer periods of time, than is true for the child in the conventional family setting.

Dr. Mohr points out that the nursery in the kibbutz makes much more of an institutional impression than do the facilities of the children's houses for toddlers and older children. The metaplot are, on the whole, warm and interested persons who offer much to the child but who must be shared perhaps too much and too soon. The child reared as an active participant in family life, where parents and siblings are active in relating themselves to the infant and young child, is subjected to many stimuli to which he can respond positively; he is not exposed to these stimuli in the kibbutz nursery setting. The kibbutz nursery setting cannot be compared to that of the large institution in which children receive minimal attention and in which they are deprived of mothering care and do not experience the normal mother-child symbiotic relationship. From this source the capacity for self-differentiation and object relationship develops. The kibbutz reared child does not experience this order of deprivation; he is always a cherished object.

It must be remembered that the mother plays an important role during the first year of life, and at no time is the child deprived of daily contact with the parents. Since more than one mothering-person is involved, there may be an initial developmental lag, but by and large, the child's developmental potentials are not damaged and he is able to recoup his developmental loss later. Since children normally begin to relate themselves to group situations around the third year of life, the group situation becomes a more effective growth stimulating environment than it has been during the earlier years.



Orni, E.

Kvutza and kibbutz

in FORMS OF SETTLEMENT -- World Zionist Organization,  
1955. (Abst. p. 25-43)

Points out that the idea of the kvutza and the kibbutz was a gradual and empirical development, passing through a number of stages before it crystallized into a definite social and economic pattern. The first attempt was a plan inspired by Professor Franz Oppenheimer outlining a prospectus for a cooperative village where wages would be paid according to output. The workers were to be directed by an expert agriculturist. At Kinneret, on land leased by the Jewish National Fund, a farm was set up along these lines. The workers soon realized that the manager's salary was far too exorbitant and therefore suggested to the Fund that they run the farm on a cooperative basis. The settlement which grew up there, the first kvutza in Israel, was named Deganiya.

In Deganiya, grading of wages according to each member's output was abolished and a new principle established: "From each according to his abilities, to each as to his neighbor." This principle was practicable until the advent of the first child: Who should pay for his upkeep? Who should educate him? Eventually they decided upon communal education and common responsibility for the children.

The founders of Deganiya wanted the settlement to be a "large family," carrying on its affairs by mutual agreement and without referring to any formal rules or constitution. This family "collective" could not accept more than fifteen or, at most, twenty five adult members. Beyond this number, "government by simple agreement" would be impossible. As time passed on, certain developments were taking place within the kvutza. The natural family attachments in the kvutza inevitably weakened the broader ties of the "large family," the collective itself. Minor sources of friction and disagreement between the members began to arise and were magnified in the small restricted circle. Only by enlarging the group could dangers of social cleavage be avoided. Gradually and cautiously, the small kvutza began to expand; the 2 Deganiyas already established, today number 150-200 members each, while the total popula-







tion, including children and parents of members, reaches over five hundred. From this enlarged kvutza collective emerged the kibbutz.

One of the most salient factors leading to development of the kibbutz was the formation of the Gedud Ha'avoda, the Labor Battalion. Its founders believed that the small collective, the kvutza, could not bring out man's capacities to the full. It limited his horizon and did not allow his spirit to attain its loftiest heights. Public services, such as children's education and cultural activities, were able to achieve a high level only in a large settlement. This they were convinced could only be brought about by creating a source of livelihood in every kvutza for the largest number of immigrants and involved the combining of industry and crafts with agriculture. The sponsors of the Gedud regarded detachments of the labor battalion scattered throughout the country as a part of a single kibbutz. This radical conception led to a definite split between the "Gedud" and the advocates for the farm community as constituting an autonomous unit. The Gedud slowly degenerated. It was a product of the Third Immigration after World War I and was functional from about 1919 to 1927, at which time it was conceded that the farm bloc had won out. However, it may be said that the concepts of the Gedud were a precursor to the present-day kibbutz which encompasses industrial enterprises including those dependent on and those independent of farm produce.

020

Rabin, A. I.

Attitudes of kibbutz children to family and parents

AMERICAN JOURNAL OF ORTHOPSYCHIATRY 29:172-79 (Jan. 1959)

Discusses the effects of early childhood experiences upon later personality development and interpersonal relations. In the present paper, Dr. Radin discusses practical experimentation on the attitudes of 92 kibbutz reared 4th and 5th grade children from 6 different villages. All were born and reared in the kibbutzim in which they were examined. A control group of 45 children, from ordinary Israeli agricultural villages was also obtained. This latter group of children were selected for test purposes within the conventional family setting.



Children in the kibbutz are brought up from birth in small groups, in a "children's house." Typically, the biological mother nurses the child in the post-partum period, and the period immediately following. However, most of the time during this period and after it, the child is cared for by a metapelet (nurse). Beyond the nursing period, the child visits his parents for about 2 hours daily, after their working hours. During those visits, the parents are exclusively "at the service" of the child. They play with him, attempt to grant his requests, wherever feasible and possible. Following the daily visit, the child returns to his "house" and to the metapelet. Among the important duties of the metapelet is the socialization of the basic disciplines. Weaning is done by the mother, but after that the metapelet takes over. She teaches the children to eat by themselves, toilet trains them, teaches them to wash and dress themselves, answers their questions about sex, permits and limits their expression of aggression and in general makes demands upon them in all areas of behavior.

Sentence completion results were compared with respect to the attitudes of these children being tested toward family, father and mother. These results are based on individual item analyses and on ratings of area clusters monitored by three judges. The trends obtained are as follows:

1. More kibbutz children show clearly positive attitudes toward the family than do non-kibbutz children.
2. Control girls more frequently show positive attitudes toward the father than do kibbutz girls. No differences between the boys in this respect were obtained.
3. More kibbutz boys show positive attitudes toward the mother than do non-kibbutz boys. No differences between the girls were obtained.

The theoretical implications of the findings were discussed in terms of ambivalence relation to socialization during the child-rearing process. Some inconsistencies of the results may serve as guideposts for further research.





Rabin, A. I.

Infants and children under conditions of "intermittent mothering" in the kibbutz

AMERICAN JOURNAL OF ORTHOPSYCHIATRY 28:577-84 (July 1958)

Points out that it is probably a truism that the attitudes of society toward various practices within its institutions are subject to change. This is especially true of one particular aspect of intrafamily relationships -- that of child rearing. The current position of the pendulum is in the direction of "continuous mothering" or close mother-child relationships, especially during the first few years of life. An impressive amount of data, clinical and scientific, has been amassed in support of this kind of early maternal care for later personality development and mental health. A number of child psychologists state that it is essential for proper mental health, the infant and young child should experience a warm, intimate, and continuous relationship with his mother (or permanent mother-substitute) in which both find satisfaction and enjoyment.

Dr. Rabin discusses behavior research in a series of 24 infants between the ages of 9 and 17 months who made their homes in 5 different kibbutzim. Tests and comparisons were made between these infants and a control group from families from ordinary Israeli villages in which nuclear structure of the family had been preserved. Another group of children (40) ranging in age from 9 to 11 years were similarly compared. Results indicate that the control group of infants was superior to the kibbutz in tests involving social and interpersonal responsiveness. By and large, the kibbutz 10-year-olds seemed to excel in ego and intellectual factors. The author poses the question: "What are the experiences which turn retardation to normalcy of advanced status?"

Rabin, A. I.

The Israeli kibbutz (collective settlement) as a laboratory for testing psychodynamic hypotheses

PSYCHOLOGICAL RECORD 7:111-15 (1957)

Calls attention to the fact that the State of Israel contains two sharply contrasted social structures and family organizations. This fact is discussed in terms of some important psychological





characteristics of the collectives, and psychodynamic hypotheses which can be tested or have been tested in this setting by the writer. Particular attention is focused on child rearing practices characterized by "partial and intermittent mothering," and hypotheses regarding personality development.

023

Rabin, A. I.

Kibbutz children: research findings to date  
CHILDREN 5:179-84 (1958)

Concerns a village where there is common ownership of everything except a few personal belongings of the subjects being investigated. The "kibbutz" children live in peer groups rather than with the family circle. The author explains: The method of rearing kibbutz children; the research "plan;" infant study; the 10-year-olds; attitudes toward parents; differences in goals; the adolescents; and conclusions derived from the study.

024

Rabin, A. I.

Personality maturity of kibbutz and non-kibbutz  
children as reflected in Rorschach findings  
JOURNAL OF PROJECTIVE TECHNIQUES 21:48-53 (1957)

Summarizes what might be termed the "intellective factors" reflected in a number of Rorschach determinations which are considered to be related to maturity. As subjects, some 38 children between the age of 9 and 11 years were randomly selected from a larger population to whom some preliminary tests were also administered. A control group of 34 children ranging in age from 9 to 11 years was obtained from 5 agricultural villages in which the normal family structure exists. The present study is limited to an analysis of these formal Rorschach factors. The "total" records were not utilized.

As far as these data are concerned, there does not seem to be any reason to believe that the type of inconstant or discontinuous mothering, represented by kibbutz child-rearing practices, has any deleterious effects upon the subsequent personality of the children involved. On the contrary, evidence has been set forth that the kibbutz children show greater person-



ality maturity than do the controls. These Rorschach determinations do not support the notion of greater uniformity in the personalities of children reared together under the kibbutz conditions. Finally, differences between the kibbutz and the typical institution may account for the dissimilarity in personality development of the children under the two sets of conditions.

025

Rabin, A. I.

Some psychosexual differences between kibbutz and non-kibbutz Israeli boys

JOURNAL OF PROJECTIVE TECHNIQUES 22:328-32 (1958)

Calls attention to a study in which 27 10-year-olds (boys) from patriarchal-type families were compared with a group of 27 boys who were reared in the kibbutz (collective settlement) with respect to 3 psychosocial dimensions: Oedipal intensity, positive identification, and sibling rivalry. The structured response items of the Blacky Test inquiry were used as a basis for comparison. Consistent with the stated hypotheses, the experimental group gave evidence of lesser Oedipal intensity, more diffuse positive identification, and less intense sibling rivalry.

026

Rapaport, D.

Die Kibbutz-Erziehung und ihre Bedeutung für die Entwicklungspsychologie

Education in the kibbutz and its significance for educational psychology

PSYCHE (Heidelberg) 12:353-66 (#6, 1959)

States that the kibbutz developed about 40 years ago from the Zionist-socialist youth movement of Eastern Europe. In the kibbutz, the education of the children is the responsibility of the community rather than of the individual parents. Collective education starts when mother and child return from the clinic to the kibbutz. Here, the actual education is performed by caretakers, the mother only nursing the child. The mother can continue her occupation or employment without hindrance, after a certain period of recuperation. After the first year, the child is placed in a home for small children, after the age of 4 years, in kindergarten, and subsequently in



primary school. In primary school, children are taught by the project method, in which they take part in planning and decision-making. At the age of 12, the children enter secondary school and the youth movement. From this time on, they work from 1½ to about 3 hours daily on the farm in their kibbutz. No criticism is given, as the information available is not sufficient. Individuals who have been raised in a kibbutz seem well adjusted to a collective way of life.

027

Rapaport, D.

The study of kibbutz education and its bearing on the theory of development

AMERICAN JOURNAL OF ORTHOPSYCHIATRY 28:587-97  
(July 1958)

Recapitulates the educational movement in the kibbutz and traces back the roots from which agricultural collectives in Israel grew. The author outlines the two main characteristics of "collective education:" (1) The rearing of children is the economic as well as the theoretical responsibility of the community, and not of the individual parents. (2) The upbringing of children by parents in their own home is replaced by an upbringing in communal children's houses, where members of the community, trained for this job, are the caretakers and educators. According to kibbutzim leaders, the objective of "collective education" is to raise a generation which will perpetuate the collective way of life and the ideals for which it stands.

Some of the authorities consider the main factor in collective life to be the changed role of woman. In other words, if she wants to become a man's equal and a worker just like him, she should be freed from the household chores. Thus, the education and upbringing of the child is a delegated work from the beginnings of infant life. The metaplot in kibbutz culture are the persons to whom this work is entrusted.

The study of kibbutz education sheds light not only on the manner in which social, historic and economic conditions shape educational institutions, but also how such institutions shape the development of the individual child. Education in the United States and the changes in which it is involved, especially those







concerning development, are seemingly pathological. In addition, our increasing knowledge about psychopathology, and public consciousness of "mental health," spotlight our children's behavior, doing away with the old privacy of development and education. Parents are often bewildered when it becomes necessary for them to decide what is developmental and what is pathological. The study of collective education, in which the privacy of familial education is eliminated by factors other than insight and public consciousness, may provide some of the means for deciding whether some of our observations of "problem" behavior are merely developmental, transient though necessary consequences of our changing educational institutions, or pathological outcomes of our failing upbringing.

The effects of education on development, behavior, and interpersonal relations, are discussed. As regards development, the child seems to develop as normally under the system of kibbutz relationship as he does under the conventional familial-parental educational system. The metapelet is not only a substitute for a parent, she is the delegated parent. Another developmental factor is the peer group. The importance of the peer group begins early and increases steadily. It is interesting to note the contrasting disciplinary "praise-blame" relationship as concerns the biological family, the metaplot, and the peer group. According to Spiro's questionnaire study, the parent is the person from whom the child may expect praise but not blame. Blame is expected from the metapelet and from the group, though praise too is expected from the group and more often so than from the parent. Upon entering high school, attachments to the parents fall off sharply. Identification with the group becomes strong and is the major source of security.

Not much has been written concerning behavior problems. Observations are sketchy on: (a) the relative severity of toilet training and of the problems connected with it. Due to the limited time of the metapelet, toilet training is fostered on a group rather than on an individual basis. Too, "picking-up" children at night is unfeasible for practical reasons. No comparable data from other cultures are available which might indicate that the incidence of difficulties or failures is greater in collective education. (b) A



similar situation exists regarding claims of greater incidence of masturbation, nail-biting, thumb sucking and feeding difficulties. (c) Some observers are of the opinion that the metapelet is so occupied with the 4 to 6 children under her care, together with the running of the household of the toddlers, that it is practically impossible for her to provide individual attention to each child. (d) Unmitigated aggression is to be found in the toddler and nursery age. There are no data which can support or deny this allegation. It should suffice, however, to state that it cannot be discounted that the kibbutz exhibits rather than conceals these developmental phenomena.

Critically inclined observers, however, draw the following conclusions: (1) Collective education by enforced separation of mother and child bring the aforementioned phenomena about. Hence, they should be considered pathological symptoms directly referable to the separation. (2) Mass upbringing, lacking in individual care and affection, is responsible for this syndrome and must likewise be considered pathological. Multiple parent figures, the biological mother and the metaplot, cause a division of sources for affection and discipline and provide opportunities for conflict, for clashing loyalties, and for frustration, rather than reducing these opportunities as kibbutz educators had hoped they would.

Nevertheless, the available facts suggest that collective education involves no separation in the customary sense of the word. Tensions, in general, divided loyalties and multiple parent figures, in particular, are present in all forms of upbringing and may be a necessary part of all except a "hot-house" upbringing. The research investigator is advised to use his own judgment in refuting or corroborating the above statements, since there are no criteria or exhaustive studies on the subject.

Rikavi, I.

Al hahipazon v'haitiyut bikhtav uv'al pe  
Speed and slowness in writing and speaking  
URIM 6:476-80 (1948-49)

Points out that children in Israel speak with more speed and abruptness, as well as with less





exactness, than do those of other countries. Between the units of speech, they put in unnecessary words, like: so, in general, then, yet, something. The handwriting is bad also due to the speed in writing. Many of these children connect letters, although it is against the rules of Hebrew writing. This situation does not occur in the kibbutz, since the children are well guided by the ever-present metaplot in the writing and speaking of their native language.

029

Rosenbaum, S.  
Hashtana shelo midaat  
Nocturnal wetting the bed  
HAREFUAH 48:5-8 (1955)

Presents data on Enuresis nocturna based on a series of 80 cases. This condition is very frequently observed in Israel with children in kibbutzim and children's homes. Psychogenic factors often overshadow organic causes. Psychopedagogic measures, not necessarily psychoanalytic, must support any therapy. With some drugs, it is possible to regulate the diurnal-nocturnal rhythm of urinary excretions to support the diminished self-confidence and to decrease the intensity of sleep without disturbing it.

030

Rosenfeld, Eva  
The American social scientist in Israel: A case of role conflict  
AMERICAN JOURNAL OF ORTHOPSYCHIATRY 28:563-71 (July 1958)

Places one in the position of an observer in the kibbutz, sharing with the author the unique kind of conflicts and stresses which she has experienced while, at the same time, experiencing the relation of all this to scientific objectivity and freedom from bias. She considers the movement as being motivated by an extreme degree of individual commitment to group goals in all aspects of work, family, leisure, aspirations, and objectives. The more obvious sources of bias, due to inadequate theoretical framework for research or to hasty formulation of research problems before becoming acquainted with the collective climate of life, have not been given consideration in this paper. Too, the author does not give consideration to certain gross





biases connected with a total rejection or a total acceptance of situations, peoples, or ideas. By and large, she is concerned with biases which spring from subconscious conflicts and the guilt and anxiety they generate. To further her study, the author then considers these unique conflicts inherent in the position of "investigator" in the communal settlements of Israel. The group perceives idealistically motivated impulses and emotions as the primary source of its strength. This is accompanied by deprecation of "reality bound" reasoning which establishes realistic limits to aspirations and hopes; its ideology is one of "integration:" the idea of manipulating single aspects of human behavior in a spirit of "social engineering" is deeply repugnant.

A social scientist from abroad is essentially a stranger to the kibbutznik, a potentially dangerous person who, himself uncommitted, tampers with sacred things, and might touch on repressed doubts, and spark off anxiety. This observer may experience expressions of oversensitivity or "touchiness" on the part of the kibbutznik, whose discomfort is often related to criteria of judgement. This kibbutz member poses this question to the sociologist: "Do you really believe that someone who does not accept our way of life is capable of judging how successful we are?" This question is answered by the scientist by the very fact that he is visiting the kibbutz which, in itself, suggests that the salient aspects of kibbutz society are of especial interest to him, that his imagination has been stirred, his scientific curiosity whetted, so that, at times, he is on the brink of total involvement and total commitment. The kibbutznik often teases the observer by challenging his ability to understand collective life truly, without being so committed.

What then, are the sources of negative bias in the armamentarium of the social scientist? One possible source of bias is related to our exaggerated expectations of a just, happy, healthy life in a society so free from competition, financial anxiety, exploitation of the weak, inequality of power and possessions, and so actively engaged in meaningful, successful, expanding common enterprises. We are, in addition, middle class people, coming from a wealthy comfortable part of the world. The



standards of perfection which we would like to perceive in such a collective society are necessarily too high. The readjustment of these high expectations is painful and results in a feeling of disenchantment, letdown. Kibbutz members, for many years exposed to starry-eyed visitors who have come from all over the world to this "Utopia," are wise to this reaction. The author goes on to state that more than once she has been told: "You middle-class idealists are our severest judges: if everything is not all white, you immediately see it as all black." There is then a strong bias on our part stemming from a resentful desire to debunk the system which has not fulfilled our expectations.

031

Rosenfeld, Eva

Institutional changes in the Kibbutz

SOCIAL PROBLEMS 5:110-36 (1957)

Points out that focusing the attention of teenagers to the kibbutz results in a change in the distribution of clothing. Two main sources of pressures are described: (1) increased division of labor and role differentiation and decreased prestige of the kibbutz members of the society; and (2) ineffective socialization of the members of the kibbutz, in part due to a strong feeling against the formalization of institutional relations.

032

Roshwald, M.

Social class structure in a fluctuating community:

A study of an aspect of the Jewish community in Israel

BRITISH JOURNAL OF SOCIOLOGY 6:61-70 (1955)

States that class gradation in Israel is for all intents and purposes negligible. Several factors make for this result. On the one hand, however, there are some factors which exercise an opposite influence. The factors which blur class distinctions are: linguistic differences ironed out by equalitarian Hebrew language, differences in traditional evaluation of professions, income and social status distorted (i.e., bus driver might make 50% higher income than a university professor), economic instability, and a number of ideological factors. Factors making for





class distinction are: length of residence on Israeli soil, differences in country of origin, European Jews have higher status than oriental Jews, plus the growing stability of the community. Twelve references are appended.

033

Schwartz, Richard D.

Democracy and collectivism in the kibbutz

SOCIAL PROBLEMS 5:137-47 (1957)

Calls attention to an assessment of the political and economic systems of the kibbutz, which suggests that the collective economy seems to work for and against full democracy. The evidence thus tends to support the belief that democracy can exist in a collective society without ownership of private property. However, there seems no basis for saying, as Lenin did, that collectivism necessarily produces a greater degree of democracy. More research on this subject is indicated. Sixteen references are appended.

034

Schwartz, Richard D.

Some problems of research in Israeli settlements

AMERICAN JOURNAL OF ORTHOPSYCHIATRY 28:572-76  
(July 1958)

Explores a new type of community based on a unique combination of factors: economic collectivism, political democracy, Jewish tradition, and secular ideology. Out of these factors developed a set of institutional arrangements wherein an ethnographic researcher was able to live as an out-and-out kibbutznik, speak his language, practice his customs, and try to understand how the world looks through his eyes. Several members of the kvutza where the author and his wife lived for about a year, were convinced by the time they were ready to leave the community that they planned to live on as permanent residents. Most members, however, were aware of their marginality, a status which apparently contributed to the field work: some of the most important information came from people who felt the need to express socially taboo sentiments to a person they perceived as an impermanent comrade. This emphasizes the thoroughness with which kibbutz life





may be studied. Another problem is centered about participation in kibbutz activities. Because this is possible or even required, the researcher may be swept into the value system of the community. The descriptive and explanatory problems tend to get lost as soon as the observer begins to see the issue as relevant to his own values. He is prone to remember and record those findings which tend to confirm his hopes or, in seeking to avoid this, he may lean over backwards to the opposite kind of bias. To resist these tendencies, he needs some way in which finer, more objective discriminations can be made.

Comparison is the first device suggested by the author to attain this objectivity. The author points out that it would be a futile task to compare the kibbutz with the American community, because so many relevant factors are not controlled. American society differs not only in being based on private property, but it is also older, technologically more advanced, and drawn from a different cultural tradition. There is shown to be a degree of comparison between the Arabs and kvutza members. The kvutza members express strong feelings of nationalism and antagonism against the Arabs, a sentiment that pervades the entire settlement. Comparison with a moshav did reveal that while the moshav had the same degree of nationalism, its members were much more friendly to individual Arabs. This suggests that collectivism, rather than Israeli culture per se, may tend to generate powerful feelings of hostility which are channeled toward outsiders.

Once a comparison is possible, quantitative techniques of research become increasingly more valuable. First, however, a thorough understanding of the culture must be acquired through qualitative measures. Although quantitative results are far from being conclusive, they are of considerable value in disciplining research.

The process of reaching policy conclusions through such "experiments in nature," as Israeli settlements, can be a much sounder one if we study them with research techniques which minimize the value biases which enter into the results. Considering the significance of the conclusions brought



forth from this study, the author states that we need all the objectivity which we can muster.

035

Spiro, Melford E.

Kibbutz: Venture in Utopia

Cambridge, Mass.: Harvard University Press, 1956.

266 pp.

Uses data gathered while living and working in a kibbutz for a period of 11 months as background for this book. In this experience, the author not only collected materials for his book but also found a deep belief in the dignity of work, social living, and Zionism. These experiences were tinged by impressions from Poland where the founders were youth and were influenced by the German youth movement. Although the communal living does not have the incentive of private profit, the author found the people to be motivated by pride in work, the reward of economic security, and the desire to promote the welfare of the group. There are no policemen, judges or courts. Marriage takes place without formality. Children are cared for in dormitories. Although anti-religious, their faith in socialism is religious in character. The disintegration to some extent of this zeal is creating a crisis. Twenty-nine references are appended.

036

Spiro, Melford E.

Education in a communal village in Israel

AMERICAN JOURNAL OF ORTHOPSYCHIATRY 25:283-92

(April 1955)

Discusses the system of education, known as chinuch meshutaf or "collective education" as practiced in Kiryat Yedidim, the kibbutz in which this paper was written and in which its research was carried out. The founders of Kiryat Yedidim were Eastern European Jews who had rebelled, among other things, against the differential status of the sexes and against the traditional family structure of both Jewish and European cultures. The traditional family, they felt, was characterized by the subjection of the wife to her husband and by the subservience of the child to its father. Too, they charged, the division of labor was a reflection on the broader social system,





confining woman to the home, relegating her to the role of housewife, and precluding her participation in the economic, cultural and political life of the community. These "evils" they proposed to exclude from their society by abolishing the "double standard," eliminating the marriage ceremony and creating communal institutions -- a communal kitchen, dining room, laundry, etc. This would free the woman from her role as housewife and would enable her to work in the larger kibbutz economy. A system of "collective education" would free the mother from the duties of child rearing and, at the same time, remove the child from the patriarchal authority of the father.

The author states that he is unaware of the unconscious motives that might have prompted such a system. He states, however, that this paper concerns itself with conscious motives and manifest meanings as they exist today. With this qualification in mind, he stresses that Kiryat Yedidim is a child centered society par excellence. Measured by any criterion, whether it be investment of money, of energy, of time, or of love, the child is king in the kibbutz.

The child's education begins on the fourth day after birth when the child is placed in an infant's dormitory where, with 15 other children ranging from 4 days to 1 year in age, he is placed in the care of a head-nurse and two assistants who have been especially trained in child care. The mother is allowed to breast feed the infant. She, however, does not have the opportunity for interaction with the child as she would in a private home. At the end of the first year, the infant is moved to a "toddler's dormitory." Here he must learn to adjust to a new building, a new nurse and from 8-10 new children. In this setting he is toilet trained, taught to feed himself and to interact with his age-mates. At this age he begins two hour daily visits to his parents' quarters. The institutionalized aspect of the child's training is much the same throughout kindergarten, a "transitional stage," grammar school, and high school. These involve moving into a new building, acquiring new nurses and new teachers, and enlarging the group so as to include 16 members. From kindergarten through high school this same group remains together.





At the completion of the sixth grade, when the child is 12, he begins study in the combined junior-senior high school. The children for the first time encounter male figures other than their fathers. The teachers from here on are essentially male. The high school curriculum reflects the image of Kiryat Yedidim as a socialist society of farmer intellectuals. There is practically no vocational or "home economics" influence in the entire curricula. Emphasis is placed on the humanities, science and arts, with much stress on the social implications of knowledge. The courses offered compare favorably with those of a European Gymnasium or a very good American private school.

One area of psychological significance in the educational set-up of Kiryat Yedidim is that of sex education. The fact that they live on a farm provides the kibbutz child with the informal sex education that comes from observing barnyard animals. By middle adolescence, boys and girls begin to display heterosexual interests. In kibbutz culture, there is no taboo on premarital sexuality and there is considerable experimentation before marriage. By and large, the high school program, with its all-morning classes, afternoon work and evening study, together with many social, artistic, political and intellectual activities, leaves little time or inclination for sexual activity. Adolescent culture in the kibbutz does not include such patterns as dating, social dancing, make-up, smoking, drinking, and expensive or fancy clothes.

Other psychological areas that the author considers, include the relationship between the child and his peer group, his parents and his parental surrogates. It was found that sensitivity to peer group approbation seems to be of greater importance in the socialization process than sensitivity to the approval of authority figures.

037

Spiro, Melford E.

Is the family universal?

AMERICAN ANTHROPOLOGIST 56:839-46 (Oct. 1954)

Reports by Murdock on the basis of his important cross-cultural study of kinship indicate that the "nuclear" family is universal, and that it has four



functions: sexual, reproductive, economic and educational. Furthermore, he makes claim that no society "has succeeded in finding an adequate substitute for the nuclear family, to which it might transfer these functions." The functions served by the nuclear family are, of course, universal prerequisites for the survival of any society, and it is on this basis that Murdock accounts for its universality. "Without provision for the sexual and reproductive functions, life would become extinct, and without the economic and educational functions, it would also tend to end. The immense social utility of the nuclear family and the basic reason for its universality thus begins to emerge in strong relief."

In order to circumvent further circumlocution, the author in this present paper presents a case study of a community which like certain Utopian communities, has evolved a social structure which does not include the family. An examination of this community -- the Israeli kibbutz -- may shed some light on this subject. Although in the kibbutz the parents do not play important roles in the socialization of their children, or in providing for their physical needs, it would be erroneous to conclude that they are unimportant figures in their children's lives; they are of crucial importance in the psychological development of the child. They are his most important identification and provide him with a certain degree of security and love that he cannot obtain elsewhere. Notwithstanding these factors, however, it can be concluded that in the absence of the economic and educational functions of the typical family, as well as its characteristic of common residence, the family does not exist in the kibbutz.

What has happened is that the kibbutz has taken over most of the functions of the nuclear family as a function of the entire kibbutz society. This does not imply per se that the kibbutz is a nuclear family; its structure and that of the nuclear family are dissimilar. This observation does not mean, however, that the kibbutz can function without the family, because it functions as if itself were a family. This is true because the members regard themselves as kin in the psychological implication of the term. The members of each individual kibbutz regard themselves as *cheverim*, a closely related "its all in the family,"



type of relationship. In other words, its ties are kin-ties without the biological tie of kinship.

This suggests that, although the kibbutz constitutes an exception to the universality of the family, structurally viewed, functionally and psychologically viewed it does not constitute this exception. In the absence of a specific social group, the family, to whom society has delegated such functions as reproduction, etc., the entire society has found it necessary for itself to become a large extended family. Too, there would seem to be a population limit beyond which individuals are no longer perceived as "kin." Hence, it would seem that only in a familial society such as the kibbutz, is it possible to dispense with the family.

038

Spiro, Melford E.

Marriage...in the kibbutz

AMERICAN ANTHROPOLOGIST 56:840-42 (Oct. 1954)

Analyzes the marital state in the kibbutz which entails a relationship between adults of both sexes who maintain a "socially approved sexual union." The conventional marriage, in addition to this sexual relationship, provides for an economic division of labor. When either of these two criteria is missing, there is no marriage. Hence, marriage as it is found in the kibbutz, is an exception to this rule.

A kibbutz "couple" lives in a single room which serves as a combined bed room-living room. Their meals are eaten in a communal dining room and their children are reared in a communal children's dormitory. Both the man and the woman work in the kibbutz. However, the economic returns from their work activities do not go to satisfy the needs of either partner or the combined needs of both, although they like every other member of the kibbutz share in these economic returns. Some questions arise such as: What is the nature of the relationship of the kibbutz couple? What are the motives for their union? What distinguishes such a union from an ordinary love affair?

In attempting to answer these questions, Dr. Spiro notes that premarital sexual relations are not taboo: There are no sanctions against sexual intercourse among







young people. Since single kibbutzniks live in small private rooms, sexual activities may take place in the room of either, or in any convenient location. When a "couple" asks to be moved into a larger common room, it is assumed that they do so because they are in love and not simply because they are lovers. The request for a room then is the sign that they wish to become a couple. This union does not require the sanction of a marriage ceremony. When the request is granted, the union is ipso facto sanctioned by society. The author points out that eventually all kibbutz couples "get married" in accordance with the marriage laws of the state -- usually just before or soon after their first child is born, since according to the laws of the state, children born out of wedlock have no legal rights.

In a consideration of the motivation behind these kibbutz "marriages," Dr. Spiro poses the question: "If sexual satisfaction may be obtained outside of this union, what is the reason for becoming 'couples'?" The motivation, it seems, is the desire to satisfy certain needs for intimacy, using the term in both its physical and psychological connotation: In addition to the physical intimacy of sex, the union also provides a psychological intimacy that may be expressed by notions such as "comradship," "security," "dependency," and "succorance."

039

Talmon-Garbier, Yonina

Hemisphaha vehahatsva hatafkidit shel beney hador hasheni kabibuts

Family and occupational placement of the 2nd generation in the kibbutz

MEGAMOT 8:369-92 (1957)

Considers the following methods used in this study: open interview, questionnaire, and direct observation. While in the kibbutz, occupational placement is a matter of the community. Changing attitudes of the family concerning the placement indicates the changing position of the family in the collective settlement. A similar correlation was found between attitudes toward placement



and opinions within the family. Women are more family-minded than men. The second generation is more prone to be less family-minded than is the third.

040

Tauber, Esther  
MOLDING SOCIETY TO MAN.  
New York: Bloch Publishing Co., 1955 (5716). 151 pp.

Presents a running account of the leaders whose philosophies gave Israel's kibbutzim their organizing principles, of the impact of these leaders on one another and their followers in their laborious life together. This book calls attention to the tension between communal ideals and the communes' practical struggle for solvency. Actually, kibbutzim constitute the story of the reconstruction and the rebirth of Israel as a result of brave pioneering and cooperation, embodying views into human achievements and human relations which are of major historical and sociological significance. Confronted with the task of welding people with a great variety of cultural backgrounds, who have hailed from all parts of the world into a new culture in the State of Israel, these builders have done much to solve a burning world problem -- the problem of coexistence of peoples with a great variety of backgrounds who have been thrown into close contact through modern means of communication.

041

Viteles, Harry  
Cooperative agricultural settlements in Israel  
SOCIOLOGY AND SOCIAL RESEARCH 39:171-76 (Jan.-Feb. 1955)

Reports that there are 57,600 farms in Israel at the end of 1952. Of these, 38% are cooperative agriculture settlements or moshavim. These are to be differentiated from the kibbutzim, the communitarian settlements, with all property vested in the kibbutzim and with all activities, including services such as housing, education, etc., being cooperative. The moshavim and the kibbutzim occupy land that they received from the Jewish National Funds. Except for one experiment, which lasted less than a year, there are no Arab cooperative settlements. During the four years, October 1948 through September 1952, the num-



ber of moshavim increased from 94 to 262 and their population from 22,500 to 76,000. During the same period, the number of kibbutzim increased from 176 to 213, with a corresponding increase in population from 42,000 to 67,000.

This paper deals with four types of moshavim:  
(1) moshavei ovdim -- small-holder settlements;  
(2) kfarim shitufiyim -- cooperative villages;  
(3) moshavim shitufiyim -- integral cooperative settlements; and (4) moshavei olim -- immigrant settlements.

The principles and practices of cooperative ownership of all property, division of labor, security of tenure, and care of the sick, dependents, and children in the moshavim shitufiyim are similar to those in the kibbutzim. A member leaving the moshavei shitufi is legally entitled to receive back his participation in the capital and his share in the divisible net profits, plus such other amounts as stand to his credit, the accumulated difference between the allowance and the expenditure. The members leaving receive these refunds in installments over a period of years. This, it is believed, acts as a deterrent to large scale secessions. Members of the kibbutzim, on the other hand, have no legal claim for any part of the assets. However, it is now the practice of the kibbutzim to approve small ex gratia grants, particularly to older members who leave.

Winograd, Marilyn

The development of the young child in a collective settlement

AMERICAN JOURNAL OF ORTHOPSYCHIATRY 28:557-62  
(July 1958)

Describes and evaluates some aspects of the growth and development of five young children raised in a kibbutz. On a superficial investigation, the lives of these children were similar to those of toddlers in any other kibbutz. Qualitatively, however, there were differences derived from the socio-ethnic background and the personalities of the parents. From Western cultures, some of the mothers brought to the kibbutz a totally different philosophy of child care which, in their eyes, did not find





adequate expression within the existing framework of collective education. As a result of their orientation, changes were made in the direction of increasing parent-child contact without basically altering the community system. Out-and-out conflicts with the system arose, especially among mothers who felt ambivalence, resentment, or guilt at seeing their children handled many hours a day by someone else.

Many questions may be posed regarding the growth and development of the kibbutz children. Do they, for instance, have more separation anxiety, more enuresis, more night fears (and of greater intensity), than those of children raised in private families? Recent investigators indicate that there is less emotional disturbances than early observers believed. Other questions also may be answered by deeper analysis of the children's fantasy play and other projective material. If the children do follow the recognized stages of libidinal development, in what ways are these modified by kibbutz child rearing patterns? In what manner is the Oedipus complex, for instance, resolved in a kibbutz child? Does the child resolve each normal conflict at each age level, or does he go on to the next age level with greater or lesser residue of unsolved problems? In these areas, perhaps, lie the richest fields for further research.

043

Wolman, Benjamin

The social development of Israeli youth

JEWISH SOCIAL STUDIES 11:283-306: 343-72 (1949)

Organizes data gathered between the years 1943-47 on some 4,000 Israeli boys and girls between the ages of 12 and 20. The research data from which material for this study was collected comprise methods involving interviews, personal histories, diaries, questionnaires and observations. The various interpersonal relationships which exist among these youths together with their relationship with social institutions are discussed at some length. Especial emphasis is placed on moral behavior and character growth. The study is unfolded on a developmental basis. By and



large, the resultant picture is a representation of the ideology surrounding the moulding of Israeli youth prior to independence.

044

Ziv, S.  
Mivhanim l'lo lashon  
Non-verbal tests  
URIM 6:389-91 (1948/49)

Points out that the psychologist and the teacher are stressing the need of using non-verbal tests in connection with the intensive stream of children coming as new immigrants to Israel. In most instances, the examiners do not understand the child's language. The suitable tests are the Army non-verbal tests, Porteus maze, also both arithmetic and geometric rows. The author has used these types of tests with considerable success.

045

Zohar, Zve., ed.  
Yomana shel Tamar  
Tamar's Diary  
OFAKIM 12:327-420 (1958)

Presents a diary of a girl who was reared from early childhood in a kibbutz and within the framework of the common educational system in Israel. It reflects a youngster's inner struggle in her adolescence in these specific conditions. In the textual matter in the diary, about 50 letters are interwoven, written by the author to her friends, as well as to her musical creations. A short interpretation is given (conflict between intellect and emotion.).





- 046 Bar-Adon, D.K.  
Family life in a kibbutz  
JEWISH ADVOCATE (Bombay) 18:7-8 (Jan. 1950)
- 047 Bat-Levi, R.  
Kibbutz education really works  
ISRAEL HORIZON (New York) 2:14-15 (Oct. 1954)
- 048 Ben-Dror, Y.  
The human factor in the Israel cooperative movement  
(in Hebrew)  
SHITUF 7:14-16 (Sept. 1955)
- 049 Ben-Nachum, M.  
Kibbutz aliyah gemel: Americans participate in  
"operation land" in Palestine  
HASHOMER HATZAIR (Johannesburg, S.A.) 1:1-2 (Nov. 20, 1946)
- 050 Bilby, K.  
(Kibbutz) Buchenwald in Israel  
HADASSAH NEWSLETTER (New York) 28:5 (July 1948)
- 051 Cafri, M.  
Kibbutz and socialism  
YOUTH AND NATION (New York) 17:11-15 (Oct. 1949)  
: 6-11 (Dec. 1949)
- 052 Cohen, M.  
Chalutz training in the kibbutz  
HAGESHER (Jerusalem) 1:11-14 (Sept. 1946)
- 053 Eisenstadt, S.N.  
Sociological factors in cooperative settlements  
(in Hebrew)  
RIVON LEKALKALA (Tel Aviv) 3:257-61 (Feb. 1956)
- 054 Eisenstein, Y.  
Democracy moves forward in Israel  
RECONSTRUCTIONIST (New York) 16:16-21 (May 19, 1950)



- 055 Erez, Y.  
Back to the original kibbutz idea  
ISRAEL (Tel Aviv) 6:45-58 (Mar. 1950)
- 056 Erez, Y.  
Way of the kibbutz (in Yiddish)  
ISRAEL (Tel Aviv) 6:32-36 (Feb. 1950)
- 057 Feuer, L.S.  
Quality of life in Israel's collectives  
COMMENTARY (New York) 9:497-507 (June 1950)
- 058 Garfunkel, L.  
Cooperation in the State of Israel at the end of 5710  
(in Hebrew)  
SHITUF (Tel Aviv) 3:8-16 (Feb. 1951)
- 059 Halpern, Ben  
Comments on science and socialism: Remarks on  
Dr. Stanley Diamond's review on "The kibbutz:  
Utopia in crisis"  
DISSENT (New York) 5:140-46 (Fall 1957)
- 060 Halpern, Ben  
Crisis in the kibbutz movement  
MODERN REVIEW (New York) (Summer 1949)
- 061 Halpern, Ben  
Supplementary notes on the crisis in the kibbutz  
JEWISH FRONTIER (New York) (June 1949) and (Sept. 1951)
- 062 Hanegbi, Y.  
Assistance to the parents of kibbutz members  
PALESTINE INFORMATION (Palestine) 16:40-41 (Aug. 1947)
- 063 Hanegbi, Y.  
Children in the kibbutz  
PALESTINE INFORMATION (Palestine) 9:15-19 (Jan. 1947)



- 064 Hazan, I.  
The kibbutz in the political struggle  
 ISRAEL HORIZON (New York) 2:9-10 (May 1954)
- 065 Horowitz, E.  
The family in the kibbutz (in Hebrew)  
 NIV HAKVUTZA (Tel Aviv) 5:252-61 (Apr 1 1956)
- 066 Infield, Henrik F.  
Edward A. Norman, advocate and explorer of cooperative living (1900-55)  
 COOPERATIVE LIVING (Poughkeepsie) 7:2-4 (Winter 1955-56)
- 067 Infield, Henrik F.  
Kibbutz crisis in the eyes of a sociologist  
 DVAR HECHALUTZ (London) :22-25 (Apr. 1950)
- 068 Infield, Henrik F.  
Present-day problems of cooperative living in Israel  
 COOPERATIVE LIVING (Poughkeepsie) 1:1-8 (Fall 1949)
- 069 Infield, Henrik F.  
The Zionist training farm -- Elyona: A study in cooperative leadership  
 COOPERATIVE LIVING (Poughkeepsie) 7:1-5 (Spring 1956)
- 070 Jezierski, I.  
Co-operator's paradise  
 JEWISH QUARTERLY (London) 2:12-15 (Winter 1954-55)
- 071 Kaplan, S.  
A kibbutz full of mehutanim  
 (Translated from the Hebrew by David Kuselewitz)  
 ISRAEL HORIZON (New York) 4:22-24 (Dec. 1955)
- 072 Keller, R.  
Must for tourists: visit to a kibbutz  
 ISRAEL SPEAKS (New York) 9:12 (Feb. 25, 1955)





- 073 Kloetzel, C.A.  
Back to family life  
 INDEPENDENT JEWISH PRESS SERVICE :1-2 (Aug. 30, 1946)
- 074 Koenig, L.  
Art in the kibbutzim  
 JEWISH CHRONICLE (London) 4483:43 (Mar. 25, 1955)
- 075 Krone, M.  
Can the kibbutz survive?  
 JEWISH HORIZON (New York) 17:18-19 (Apr. 1955)
- 076 Laird, Roy D.  
Collective farming in Russia: A political study of the Kalkhauzy  
 KANSAS UNIV. SOCIAL SCIENCE STUDIES :161-73 (1958)
- 077 Lewin, M.  
Budget of a fish factory -- the cost of cooperative living in Palestine  
 COMMENTARY (New York) 3:352-56 (Apr. 1947)
- 078 Lubetkin, T.  
Secret of our strength (in Hebrew)  
 BAMAAL (Tel Aviv) 11:3-4 (June 28, 1946)
- 079 Maletz, David  
Young hearts: A novel of modern Israel  
 (Translated from the Hebrew by Solomon N. Richards)  
 SCHOLEN BOOKS. New York, 1950. 237 pp.
- 080 Marcovitch, S.  
Thoughts on the religious kvutzah  
 CHAYENU (London) 11:12-13 (Apr. 1947)  
 : 6-7 (May 1947)
- 081 Morris, Y.  
The kibbutz after 6 years of statehood  
 WORK (New York) 5:7-8 (Apr. 1954)



- 082 Morris, Y.  
The kibbutz in transition  
 HADASSAH NEWSLETTER (New York) 34:9 (Apr. 1944)
- 083 Morris, Y.  
The kibbutz: More socialism, less conservatism  
 ANGLO-ISRAELI ASSOCIATION NEWSLETTER (London) 23:2-4  
 (Oct. 1953)
- 084 Morris, Y.  
No telephones, no electricity and housing shortages  
 JEWISH OBSERVER AND MIDDLE EAST REVIEW (Tel Aviv)  
 3:13-14 (June 4, 1954)
- 085 Nahumi, M.  
Challenge of youth aliya; role of the kibbutz: New  
 forms to face new times  
 ISRAEL HORIZON (New York) 4:20-23 (Feb. 1956)  
 4:22-25 (Apr. 1956)
- 086 Neubauer, P.B.  
Group living: New patterns in family life  
 CHILD STUDY (New York) 27:105-06 (#4, 1950)
- 087 Pearlman, Maurice  
Communal settlements in Palestine  
 in COLLECTIVE ADVENTURE. London, 1938.
- 088 Phail, R.  
Mute mothers  
 HERE AND NOW (New York) 1:8-9 (July 14, 1955)
- 089 Reynolds, Quentin  
It's '76 in Israel: Life in a communal settlement  
 WOMAN'S HOME COMPANION (New York) 75:34-35 (Aug. 1948)
- 090 Schwartz, R.D.  
Functional alternatives to inequality  
 AMERICAN SOCIOLOGICAL REVIEW (New York) 20:424-30  
 (Aug. 1955)



- 091           Shafer, Z.  
          Paths to the cooperative society (in Hebrew)  
          MOLAD (Tel Aviv) 5:9-14 (Apr. 1950)
- 092           Sieraczek, M.  
          At Manara in the hills of Naphtali  
          WIZO READERS DIGEST (Tel Aviv) 4:18-20 (Sept. 1946)
- 093           Singh, H.  
          Agricultural settlements in Israel  
          FOREIGN REVIEW (New Delhi) 9:647-53 (Dec. 1950)
- 094           Solomon, S.R.  
          Kibbutz society  
          JEWISH ADVOCATE (Bombay) 20:28-29 (Sept. 1950)
- 095           Sturmann, M.  
          Bringing art to the village  
          PALESTINE INFORMATION (New York) 10:7-8 (Apr. 1948)
- 096           Sugrue, T.  
          Community adventure in Israel and Western Europe  
          COMMONWEAL (New York) 53:343-45 (Jan 12, 1951)
- 097           Tal, M.  
          The artists in the kibbutzim  
          ISRAEL HORIZON (New York) 3:24-27 (Jan. 1955)
- 098           United Nations  
          Monograph on community settlements and reports on the  
          survey mission on community organization and development  
          U.N. SERIES ON COMMUNITY ORGANIZATION AND DEVELOPMENT  
          (Israel) pp. 88-90 (1954)
- 099           Yaffe, R.  
          "Belonging" easy in the kibbutzim  
          ISRAEL SPEAKS (New York) 4:2 (Feb. 24, 1950)





Zabrudski, M.

Dining Hall (Heder Ochel) for Degania B.

(in Hebrew)

JOURNAL OF THE ASSN. OF ENGINEERS AND ARCHEOLOGISTS  
OF ISRAEL 13:15 (March 1955)



## AUTHOR INDEX

Bar-Adon, D.K. -- 046  
Bat-Levi, R. -- 047  
Ben-Dror, Y. -- 048  
Ben-Nachum, M. -- 049  
Bentwich, N. -- 001  
Bilby, K. -- 050  
Cafri, M. -- 051  
Cohen, M. -- 052  
Diamond, S. -- 002, 003  
Eisenstadt, S. -- 053  
Eisenstein, Y. -- 054  
Erez, Y. -- 055, 056  
Faigin, H. -- 004  
Feuer, L.S. -- 057  
Frankenstein, C. -- 005  
Garfunkel, L. -- 058  
Golan, S. -- 006, 007  
Gruneberg, R. -- 008  
Halpern, B. -- 059, 060, 061  
Hanegbi, Y. -- 062, 063  
Hartog, A.E. -- 009, 010  
Hazan, I. -- 064  
Horowitz, E. -- 065  
Infield, H. -- 011, 066, 067,  
068, 069  
Irvine, E.E. -- 012  
Jezierski, I. -- 070  
Kafman, M. -- 013  
Kaplan, S. -- 071  
Karpe, R. -- 014  
Katzenstein, B. -- 015  
Keller, R. -- 072  
Kloetzel, C.A. -- 073  
Koenig, L. -- 074  
Krone, M. -- 075  
Lader, L. -- 016  
Laird, R.D. -- 065  
Lewin, M. -- 077  
Lubetkin, T. -- 078  
Lucas, E. -- 017  
Maletz, D. -- 079  
Marcovitch, S. -- 069  
Mohr, G.J. -- 018  
Morris, Y. -- 081, 082,  
083, 084  
Nahumi, M. -- 085  
Neubauer, P.B. -- 086  
Orni, E. -- 018  
Pearlman, M. -- 087  
Phail, R. -- 088  
Rabin, A.I. -- 019, 020, 021,  
022, 023, 024  
Rapaport, D. -- 026, 027  
Reynolds, Q. -- 089  
Rikavi, I. -- 028  
Rosenbaum, S. -- 029  
Rosenfeld, E. -- 030, 031  
Roshwald, M. -- 032  
Schwartz, R. -- 033, 034, 090  
Shafer, Z. -- 091  
Sieraczek, M. -- 092  
Singh, H. -- 093  
Solomon, S.R. -- 094  
Spiro, M.E. -- 035, 036, 037,  
038  
Sturmann, M. -- 095  
Sugrue, T. -- 096  
Tal, M. -- 097  
Talmon-Garbier, Y. -- 039  
Tauber, E. -- 040  
United Nations -- 098  
Vitales, H. -- 041  
Winograd, M. -- 042  
Wolman, B. -- 043  
Yaffe, R. -- 099  
Zabrudsky, M. -- 100  
Ziv, S. -- 044  
Zohar, Z. -- 045



## SUBJECT INDEX

### Aliyah

American participation in -- 049  
challenge to youth -- 085  
original kibbutz idea -- 055, 056  
youth immigration -- 001, 005, 016

American field studies -- 002, 014,  
030, 034, 036, 049, 059

### Behavior

social and psychological -- 004,  
006, 013, 014, 015, 019, 026, 027,  
034

Buchenwald kibbutz -- 016, 050

Buildings -- 010

### Communal dining hall

family utilization -- 012  
and severance from commune -- 005  
socialism and -- 003, 036, 059, 100  
and work assignments -- 011

### Cultural patterns

Buchenwald in Israel -- 016, 050  
Eastern European -- 001, 002, 003,  
014, 026, 032, 035, 036  
Hebrew language -- 028, 032, 034  
human factors -- 048, 086  
and Histadrut -- 009  
the humanities: art, literature  
and drama -- 001, 006, 016, 074,  
095, 097  
Jews studying Jews -- 002  
modern Israel (a novel) -- 079  
the Sabras -- 003, 006, 007, 026,  
027, 032, 059  
the Shtetl -- 001, 002, 003, 014,  
026, 032, 036  
tradition evaluation of professions  
-- 032  
Vatikim -- 002, 003, 055, 056, 059  
Zionists -- 001, 003, 005, 016, 017  
026, 035, 067

Diaspora -- 017

### Economics

banishment of money -- 003, 012,  
059  
cost of child care -- 006, 011  
cost of cooperative living -- 077,  
087  
debt burden -- 006, 009

### Economics (continued)

and electrical utilities -- 084  
extra-mural labor -- 001, 034  
and Histadrut -- 009  
housing shortage -- 009, 084  
instability of collective -- 032  
labor for services -- 003, 019,  
058, 059  
private enterprise -- 001, 009,  
033, 035  
property ownership -- 007, 010,  
023, 033, 034, 041, 056, 057  
standards -- 009, 057  
telephone service -- 084  
wages vs. output -- 003, 019,  
058, 059

### Education

adjustment to collectivism --  
006, 020, 026, 027, 047  
American cooperation -- 014, 030,  
034, 049  
artistic talent -- 001, 006, 016  
audio-visual aids -- 014  
behavior control -- 002, 004, 006,  
013, 014, 015, 019, 026, 027, 034  
Chalutz training -- 052  
and child's case history -- 015  
Chinuch meshutaf -- 036  
a community effort -- 008, 018,  
027  
and democrat citizenship -- 033,  
034, 054  
and difficult child -- 015, 019,  
027  
disciplinary problems -- 004, 027  
toward full membership -- 008  
group orientation -- 004, 014, 027  
and Hebrew language -- 028  
on human relations -- 008, 019,  
027  
an intellectual tool -- 008  
Israeli Institute for -- 014  
laboratory equipment for -- 014  
and the metaplot -- 004, 006, 012,  
019, 020, 026, 027  
no grades for achievement -- 006,  
008





## Education (continued)

- objectives -- 008, 027
- psychoeducational problems -- 004, 006, 013, 014, 015, 019, 027
- research in collectives -- 014, 047
- self-sustaining -- 008
- sex -- 004, 019, 036
- and speech habits -- 004, 013, 020, 028
- and social structure -- 007

## Emotions and emotional manifestations

- anal difficulties -- 013
- on children's personality -- 004, 005, 006, 012, 013, 020, 021, 022, 024, 043
- crying in infants -- 004, 013, 027
- dependent responses -- 004
- eating habits -- 013, 019, 027
- enuresis -- 013, 029
- and father attachment -- 007
- guilt -- 030
- and identification with collective -- 002, 030, 034
- of Jews studying Jews -- 002, 034
- masturbation -- 004, 013, 027
- toward metaplot -- 004, 006, 012, 018, 019, 020, 026, 027
- multiple bonds -- 006, 018, 027
- nail-biting -- 027
- Oedipus complex -- 006, 025, 042
- toward parents -- 006, 007, 012, 018, 027
- pavor nocturnus -- 013
- reactions against collective -- 002, 004, 006, 013, 027, 030, 034
- stuttering -- 013
- temper tantrums -- 013
- thumb-sucking -- 004, 006, 013, 027
- against toilet training -- 013, 027, 029
- and diurnal rhythm -- 029

## Family life

- in American culture -- 030
- care of non-resident parents -- 017, 062
- child-parent relationship -- 006, 007, 012, 020, 021, 023, 025, 026, 027, 034, 035, 042
- common residence in nuclear family -- 037

## Family life (continued)

- cost of child care -- 011
- double standard -- 036, 037, 038
- emancipation of women -- 001, 003, 017, 026, 027, 036, 059
- family-mindedness -- 039
- farm work for early adolescents -- 012, 026
- father attachment -- 007
- father authority -- 036
- Hebrew language in -- 028, 032, 034
- and intermittent mothering -- 006, 021, 022, 024, 026, 030
- infant mortality -- 006
- marriage -- 014, 015, 036, 038
- and metaplot -- 004, 006, 012, 019, 020, 026, 027, 028, 063, 088
- mute mothers -- 088
- and nuclear family -- 001, 003, 012, 017, 026, 027, 036, 037, 047, 057, 059
- occupational placement -- 039
- patriarchal authority in -- 036
- vs. peer groups -- 023
- praise-blame relationships -- 027
- and privacy encroachment -- 001
- quality of -- 030, 046
- sexuality in -- 001, 004, 012, 013, 017, 019, 025, 026, 027, 036, 038, 090
- social development of children -- 004, 006, 012, 013, 014, 015, 017, 020, 026, 027, 028

## Gedud Ha'avoda -- 019

## Government -- 010, 018

## Hebrew language

- and ethnographic difficulties -- 028, 032
- and linguistic difficulties -- 032
- in speech and writing -- 028
- universal in kibbutzim -- 032

## Histadrut -- 009

## History and development

- biblical origins -- 001
- Buchenwald survivors -- 016, 050



History and development (continued)  
 Eastern European immigration -- 001, 002, 003, 014, 026, 032, 055, 059  
 and the "Essenes" -- 001, 055  
 Hebrew language -- 028, 032, 034  
 and Hitlerian persecution -- 001  
 Institute for Collective Education -- 014  
 kibbutz in transition -- 082  
 Kibbutz-Manari -- 092  
 kolkhaus -- 001  
 Labor-Zionist revolt -- 003, 059  
 and rebirth of Israel -- 040, 066  
 the "Sabras" -- 003, 006, 007, 026, 027, 032, 059  
 Shtetl -- 001, 002, 003, 014, 026, 032, 036, 059  
 Statehood and survival -- 009, 014, 047, 070, 075, 078, 081, 082  
 traditional evaluation of professions -- 032  
 traditional Jewish beliefs -- 017, 034, 055  
 "Utopia" in crisis -- 003, 067, 075  
 "Vatikim" -- 001, 002, 003, 040, 055, 056, 059, 066  
 The humanities -- 001, 006, 016, 074, 095, 097  
 Intermittent mothering -- 006, 021, 022, 024, 026, 030  
 Jewish Youth Movement -- 005, 016, 017, 026, 035, 055, 056  
 Kolkhaus settlements -- 001, 076, 094  
 Kvutza vs. kibbutz -- 019, 094  
 Marriage  
   ceremonies and responsibilities -- 017, 035  
   functions -- 037  
   nuclear vs. kibbutz -- 036  
   and parent child relationship -- 006, 007, 012, 020, 021, 023, 026, 027, 034, 035, 036  
   psychological conflicts in -- 037, 038  
   responsibilities after -- 035, 036  
   sexual relations prior to -- 036, 038  
 Masturbation -- 004, 013, 017  
 Metaplot -- 004, 006, 012, 019, 020, 026, 027, 028, 063, 088  
 Norman, Edward A. (eulogy) -- 066  
 Observation  
   by American field studies -- 002, 014, 030, 034, 036, 049, 059  
   of antagonism toward Arabs -- 034  
   of bias and hostile feelings -- 034  
   conflicts generated by -- 030  
   of histadrut -- 009  
   of human relations -- 008  
   of Institute for Collective Education -- 014  
   on occupational placement -- 039  
   role conflict in -- 030  
   on Shtetl society -- 001, 002, 003, 014, 026, 030, 035, 036  
 Observation of children  
   in Bel Yaladim -- 004, 005, 006, 012, 013, 017, 019, 020, 026, 027, 029, 035, 063  
   crying -- 004, 013, 027, 059  
   dependency responses -- 004  
   group identification -- 004, 030, 063  
   growth and development -- 042, 063  
   by metaplot -- 004, 006, 012, 019, 020, 026, 027, 028, 063, 088  
   with neuroses -- 006  
   by trained psychologist -- 005  
   recording -- 005  
   for moral behavior and character growth -- 043, 059  
   thumb-sucking -- 004, 006, 013, 027  
   on toilet training -- 004, 013, 020, 027, 029  
 Oedipus complex -- 006, 025, 042  
 Personality development  
   aggressive -- 004, 006, 012, 013  
   childhood experiences on -- 020  
   emotional -- 006, 012  
   flat -- 006





## Personality development (continued)

interpersonal responsiveness --  
021, 043  
maturity of -- 024  
observation of -- 005  
psychodynamic hypotheses -- 022  
determined by Rorschach findings  
-- 024  
social -- 012  
uniformity of -- 024  
wholesome -- 006

Private enterprise -- 001, 009, 033,  
035

Property ownership -- 007, 010, 023,  
033, 034, 041, 056, 057

## Religion

anti-religious in character -- 035  
manual labor, substitute for --  
003  
substituted by faith in socialism  
-- 035

## Sabras

class distinction in -- 032  
organization born in Israel -- 007,  
026, 027  
thousands of mature -- 007  
superior but normalized men --  
003

## Sex

double standard -- 012, 056  
education -- 004, 019, 036  
equality -- 001, 017, 026, 036,  
090  
masturbation -- 004, 013, 027  
premarital coitus -- 036, 038  
psychosexual differences -- 025,  
036  
socially approved cohabitation --  
038  
taboo -- 036

Shtetl -- 001, 002, 003, 014, 026,  
032, 035, 036, 055, 056, 059

## Social class structure

American social scientists in  
Israel -- 002, 014, 030, 034, 036,  
039, 049, 059  
and Chalutz training -- 052  
Chinuch meshutaf -- 036  
and class distinction -- 032, 034  
compared with capitalism -- 007,  
057

## Social class structure (continued)

conservatism -- 083  
creative potential -- 001, 002,  
017, 026, 027, 051, 053, 054,  
078  
the Deganiya settlements -- 019  
the family in -- 038  
health standards in -- 006  
and Hebrew language -- 026, 032,  
034  
identification with group --  
004, 030  
ideological relations -- 002,  
007, 030, 032, 034, 036, 037,  
038, 055, 059, 077  
institutional relations -- 031,  
051  
and Jewish tradition -- 017,  
034, 055  
and kolkhauz -- 001, 076, 094  
and meheutanim -- 071  
parent-child relationship --  
006, 007, 012, 020, 021, 023,  
026, 027, 034, 035  
political democracy and collec-  
tivism -- 033, 034, 064  
qualitative and quantitative  
understanding -- 034, 057  
rationality of -- 003, 030, 059  
and Shtetl -- 001, 002, 003,  
014, 026, 032, 035, 036, 055,  
056, 059  
social engineering in -- 030,  
032, 083  
standards of perfection in --  
030, 057  
statehood in -- 009, 014, 016,  
047, 070, 075, 078, 081, 082  
value biases -- 014, 030, 034,  
059, 072

## Tests

Blacky -- 025  
geometrical rows -- 044  
non-verbal -- 044  
Porteus maze -- 044  
Rorschach -- 024

## United Nations

survey on settlements -- 098

Utopia -- 003, 030, 035

Vatikim -- 001, 002, 003, 040, 055,  
056, 059, 066





## Work

for adolescents and adults -- 010  
agriculture and industrial -- 009,  
034  
Arab labor -- 001, 034  
Chalutz training -- 071  
demands on individuals -- 012, 030  
exchange for services -- 003  
the governing principle -- 011  
household chores for women -- 001,  
003, 010, 017, 026, 027

idealization of manual labor --  
001, 008  
incentive for -- 001  
and labor organization -- 007,  
009, 019  
occupational placement -- 039  
regulation by Histadrut -- 009  
schedule -- 011  
statistical distribution -- 011  
tendency to laziness -- 001  
wages according to output -- 019



# DATE DUE

~~JAN 10 1966~~

~~DEC 10 1965~~

*[Faint handwritten text]*



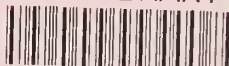
<http://nihlibrary.nih.gov>

10 Center Drive  
Bethesda, MD 20892-1150  
301-496-1080

GAYLORD

PRINTED IN U.S.A.

NIH LIBRARY



4 0072 7613

NIH LIBRARY



3 1496 00188 1062

~~JUN 05 1991~~